THE MISSIONARY HERALD

VOLUME CXVIII MARCH, 1922 NUMBER 3

ENOCH F. BELL, *Editor* *Asst. Editor*, FLORENCE S. FULLER

Neesima and Yamagata

ABOUT the same moment nearly fifty years ago two Japanese patriots set out to save Japan: one a Christian educator, the other, a minister of war.

J. H. NEESIMA

Each was a "One Purpose" man. Each knew what it was to fight to the death. To adapt the words of one of them, the Christian, "with sword shattered and arrows all spent," neither would "stop fighting until every bone was broken and every drop of blood was shed for the truth." And each succeeded marvelously well. Neesima, believing that Japan could be saved only as it became thoroughly Christian, established a school and began the work of raising up strong, thoroughly trained Christian leaders—preachers, teachers, doctors, lawyers, farmers, statesmen. The eight Doshisha students of the opening day are now the 2,700 university men seen in our frontispiece. Campus, buildings and equipment provide a material monument to the founder of Christian education in Japan of imposing significance. Of greater moment, however, than either school or student, as an evidence of the success of Neesima's policy, is the Christian Church in Japan. This has been built into the life of the nation through countless Christian men and women of all classes, clans and creeds who have been inspired by Neesima or by those who had his spirit. It is this small but virile Church that is changing the mind of Japan today. In the end it will save Japan. Neesima's wisdom is being justified of her children.

Yamagata also succeeded. He became a field marshal and a prince. Indeed, he became the power behind the throne. He built up one of the most powerful military machines the world has known. He developed a prussian system of tremendous potentiality. He, more perhaps than any other, made Japan a world power. Who better than he has kept the national structure steady when the great storms of radicalism have threatened to sweep it over? Who has done more to mold and solidify a people into a mighty machine? He was a Moltke and a Bismarck combined. He will go down into history as a man who saved Japan.

Yet—Neesima will be remembered when Yamagata's fame is dead. Neesima's grave will be a popular shrine—national and international—when Yamagata's is but a lonely cemetery lot kept up by the State. For Neesima's policy leads to individual liberty and social righteousness, to popular government and to a world mind; while the elder statesman's policy, like prussianism everywhere, leads but to the junk heap. Yamagata centered all in the Emperor; Neesima, in God.

Missionaries, Take Notice!

THE Managers of the Oberlin Missionary Home Association are desirous of knowing, if possible, if any of the missionaries of the Board on the field are planning to send their children to the home at Oberlin for the coming year. It is necessary that they know as soon as possible, in order that plans may be completed for the coming year. Letters should be

addressed to Captain Garland, Tank Home, Oberlin, Ohio.

Who Won at Washington?

MOST everybody won at Washington. China won because for the first time in her life she did not have to give up something to somebody, but rather was allowed to receive something back. She won because she got the chance to get together and to grow.

Japan won because she removed some causes of war with America, broke down the barriers of isolation, and secured a position of equality in the counsels and operations of the big Powers. She even won a chance to reinstate herself in the good graces of China and Siberia.

Great Britain, France, Italy, and the other nations, each has her reason for feeling satisfied. And as for America, has she not taken the lead in blazing a path to international peace?

The world won at Washington—this war-worn, over-taxed, worrying world. It finds itself on the threshold of a new day. Wars have not ceased forever, nor have all causes of national and international trouble been removed. There is still the struggle for economic rehabilitation, political reconstruction, and racial readjustment to be reckoned with. Yet the fact remains that this world of human beings feels a new lease of life. A new hope has taken possession of the heart of humanity.

The advocates of the conference method have won an advantage over secret diplomacy. Through its "talk across the table" in the presence of an interested world, its effort to know the other man's situation while preserving a respect for his personality; through its spirit of justice and cooperation, and its open agreements, Washington stands for a way that works in the world of today.

The religious forces of the world won. They have fought long for disarmament and for a better method of adjusting world differences. They have wielded tremendous influence in this conference, particularly through the pressure of an enlightened public opinion. They can now press forward in greater assurance than ever that victory lies where God lives—right here among men, in the family of nations.

Buried with Military Honors in Turkey — A Woman Missionary

THE death of Miss Annie T. Allen, of the Western Turkey Mission, was announced through the Press several weeks ago. She died at Sivas, February 2, and was buried with military honors, representatives of all the official bodies and a guard of honor accompanying the body to its last resting place. Not all the details of her death have been received, but we understand that she was taken ill at or near Harpoot after her system had been seriously affected by a fall from a carriage on January 18. She reached Sivas January 28, very ill. Her case was diagnosed as typhus. Despite the best American medical care, she passed away less than a week later.

ANNIE ALLEN

Miss Allen was born of missionary parentage in Harpoot, December 21, 1868. After graduating from Mt. Holyoke College and from the Bible Normal College of Springfield, she returned (1890) to Harpoot to help her parents in the work. She became a missionary of the Board in 1903, her support coming from the Woman's Board of the Pacific. Brousa has been her regular missionary station, but because of her ability as a Near East relief worker, and of the high regard in which she was held by Mustapha

Kemal and the Nationalist Government, she spent the last years of her life in various parts of Asia Minor, wherever she could be of special service, especially at Angora. With her rare knowledge of the language, her love for the people, such as only a missionary's child can have, her energy, common sense and reliability, her moral aggressiveness, she enhanced the reputation of America and commended powerfully the religion of Jesus Christ.

Wishing to give some more intimate touch to the character and life of Miss Allen than we could give who have not known her in her every-day life, we have asked President White of Anatolia College to supply us with a personal reminiscence. He writes:—

"My acquaintance with Miss Allen began in 1894, when I was three days in Harpoot. I was much impressed with her patience, efficiency, and beautiful devotion in caring for her aged and infirm mother.

"We met again in 1908, when the annual meeting of the Western Turkey Mission was held in Marsovan. I met the principal party of twenty delegates, including Treasurer and Mrs. F. H. Wiggin of the American Board, at the Coast, and escorted them two days' journey with ten spring wagons. Miss Allen's voluntary helpfulness in moving and feeding and sleeping that company with their suit cases, steamer rugs, cameras, tea baskets, traveling beds, hand bags, and other necessities that they had—or *hadn't*—stands out very vividly in my memory.

"In January, 1921, I telegraphed Constantinople from Marsovan, recommending the appointment of a representative of Americans to reside in Angora and maintain touch with the Mustapha Kemal Pasha Government. A few days later our city governor officially informed me of an expression of appreciation for my proposal from the National Parliament at Angora. My proposal was known to them only through their censorship. Constantinople, however, did not move in the matter until we were dismissed from Marsovan in March, and then Miss Allen was selected and sent to Angora.

"She was *persona grata* to the Turks, though she knew the Armenian language much better than Turkish. But she sympathized with Turks. She realized their better qualities and wanted them given scope for development. She knew how to gain the utmost that could be expected in any given case. She approached them in the Christian spirit, with no wish to overlook vice or ignore evil, but with a great yearning to win and to redeem and to help."

Admiral Bristol, American High Commissioner at Constantinople, pays Miss Allen signal honor in an official statement by cable:—

I CANNOT PAY TOO HIGH TRIBUTE TO NOBLE CHARACTER ALLEN. DURING THREE YEARS I HAVE MARVELED AT COURAGE ENDURANCE SHE SHOWN IN TRAVELING ALL OVER ANATOLIA IN ALL SEASONS YEAR IN SERVICE HUMANITY. SHE WAS KNOWN THROUGHOUT COUNTRY FROM HIGHEST OFFICIAL TO LOWEST PEASANT. SHE TRAVELED WITHOUT FEAR BECAUSE UNKNOWING WHAT FEAR WAS. NOBLE CHARACTER ALLEN RECOGNIZED HONORED BY ALL WHO KNEW HER WAS ONE RARELY MET IN THIS WORLD. SHE WAS BROADMINDED BUT STRONG IN HER CONVICTIONS FEARLESS IN DOING RIGHT. TWAS PRIVILEGE ASSOCIATE WITH HER BECAUSE OF HER SPIRIT OPTIMISM BORN OF IDEALS PRACTICALLY APPLIED. I FEEL DEEP PERSONAL LOSS—LOSS WHICH IS STILL GREATER TO NEAR EAST RELIEF TO HER MISSIONARY SOCIETY AND TO AMERICAN INTERESTS. ONE BEST FRIEND OF ALL PEOPLE ASIA MINOR HAS PASSED TO GREAT BEYOND

Here and There Stories

FOR several years our Woman's Board of Missions and Woman's Home Missionary Federation have published

jointly a series called the "Here and There Stories," written especially for children under twelve years of age. The series has been greatly enjoyed, and has served a variety of purposes. Parents have used them at home, Sunday school teachers have found them a great help in getting illustrations for their lessons, leaders of Junior organizations have used them with great appreciation. The stories, attractive, full of action and local color, present pictures of child life in all lands.

A short time ago, the Home Missionary Federation found it impossible to continue its share of the financial support of this publication. We are now glad to say that the Missionary Education Department of the Education Society will continue the publication, as a joint home and foreign missionary enterprise, with the active help of the Woman's Board of Missions.

Single copies will sell for five cents, instead of three, as formerly. Single subscriptions for one year, twenty numbers, are twenty-five cents.

If you are not already acquainted with the "Here and There Stories," write the Missionary Education Department, 14 Beacon Street, Boston.

THE FINANCIAL STATEMENT FOR JANUARY, 1922

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1921	$113,194.22	$10,657.88	$6,163.88	$5,068.24	$1,300.00	$2,785.67	$139,169 89
1922	160,641.58	2,799.68	5,478.10	5,096.14	8,400.00	2,731.00	185,146.50
Gain	$47,447.36			$27.90	$7,100.00		$45,976.61
Loss		$7,858.20	$685.78			$54.67	

FOR FIVE MONTHS TO JANUARY 31

1921	$239,587.79	$30,631.29	$12,660.42	$127,484.02	$4,700.00	$11,729.45	*$426,792.97
1922	313,866.78	19,439.02	11,482.28	158,681.51	16,400.00	11,615.26	531,484.85
Gain	$74,278.99			$31,197.49	$11,700.00		$104,691.88
Loss		$11,192.27	$1,178.14			$114.19	

* Does not include $110,015.32 received in January, 1921, from Congregational World Movement Emergency Fund of 1920, making net loss for 5 months of $5,323.44.

JANUARY FIGURES IN THE TREASURY

WE are running behind last year, if we take into consideration, as of course we must, the 1921 receipts from the Emergency Fund of the Congregational World Movement. The loss for five months is $5,323.44. It is cheering, however, to find that the churches are giving on a much more liberal scale than two years ago. Look, for instance, at the figures in the first column for last January—$160,641.54. Compared with January, 1920, this shows a gain of $60,319.54. Clearly we have moved to a higher level. With January begins the new apportionment year, and it will be interesting, to some of us fatefully interesting, to watch the course of giving. An exceedingly heartening event of the month was the receipt of $11,657.90 from the Old South Church of Boston, the result of a single collection, and, as Dr. Gordon writes us, a "record breaker." Such an outpouring of gifts in a time of financial stringency like the present is highly encouraging. Send us all the cheer you can, Mr. Church Treasurer; as the way ahead is difficult in the extreme. After the glorious triumph of last fall, it would be sad indeed if we fell down this year.

PRAYER AND THE CHURCH IN CHINA

I AM convinced that any man to be successful in his work, be he missionary or Chinese evangelist, must labor carefully and thoughtfully with prayer in his heart all the time. After one has knelt in prayer himself and some of the worldliness has been rubbed off his garments by contact with God's holiness, when the voice of God has taken the place of care in his heart, when his heart is tuned to sympathy with the mind and soul of God, when one has learned that "Teach us to pray" is the first petition of all, and found that prayer is not always speaking, but listening in the silence for the primal voice that comes out of the unseen where God is—I say that it is then that a man can really lead his church and his people and can guide their thoughts away from their anxieties and restlessness and petty human striving up to the Father of us all. It is then that he can enter into the needs and sorrows and sins of his congregation and guide them to the fountains open for sin, whose waters give refreshment, and at the cross of Christ point out to them the "red blossom of heart's ease." REV. WATTS O. PYE, Fenchow, Shansi.

With Respect to China's National Christian Council, May, 1922[1]

PRAY

That God will save us from all error, ignorance, pride, and prejudice, and that he will so direct and govern us by his Holy Spirit that the Gospel of Christ may be truly preached, truly believed, and truly followed.

F. R. GRAVES.

That to every Christian, missionary and Chinese, there may come the full realization of the absolute necessity for efficient and genuinely Christian coöperation between missionaries and Chinese Christians: for Christlike love toward all fellow-workers and Christlike devotion to the Father's business, and for Christlike courage, humility, and the spirit of Gethsemane to carry out everything in detail according to the principles of an efficient Christian coöperation. T. T. LEW.

That leaders of prophetic type may be discovered to speak for God, convincing the people of the awfulness of sin and their only hope in Christ.

That one supreme purpose be found, according to the will of God, which will call forth the hidden power of his believers and unify them in him.

That the Chinese Christians as a whole may be thoroughly awakened to their special responsibility to guide the nation to fulfill that for which God has permitted her to exist, and that she may be ready to pay the price.

C. S. CHANG.

1. That we, the missionaries of China, may take time to give God some adequate chance of showing us his opinions of the work we have done in the past and his plans for our work in the future.

2. That the church in China may feel its real need, face its whole task, shoulder its whole responsibility, and enter into its full resources in Christ Jesus its Head.

3. That the people of China may have a faithful and forceful presentation of God's Message to them, given in the power of the Spirit and in the simplicity and purity of the Apostolic Church. MISS S. J. GARLAND.

[1] From the *Chinese Recorder*, November, 1921.

THE PACIFIC PROBLEM SOLVED

By GEORGE D. WILDER, D.D.

THE PROBLEM

ALL of the confusing Pacific problems of Yap, Shantung, "Twenty-one demands," "Siberia," etc., are little waves on the surface of the deep, underlying Pacific problem, namely—how are we occidentals going to get along with our newly made, inevitable neighbors in Asia, now that they are learning the game of Western civilization and are threatening to beat us at it? Is it war or peace? Is it to be a fight to a finish between the two civilizations; or coöperation and combination to form a better world? The decision of the question rests with us, the leading race, by our treatment of our neighbors across the Pacific.

ITS SOLUTION

The North China Mission of the American Board in its radical reorganization has found the solution and tested it for seven years. In brief, it is: treat them as our equals, which they are; welcome their contribution to the cause; and trust them to accept our contribution and to join us in the work of the world.

THE OLD WAY

In our annual mission meetings, eight years ago, before the solution was adopted, less than a hundred Chinese preachers and teachers of the mission, after some urging, came up from their fields to the central station for a few days of informational lectures and inspirational meetings with a few missionaries made responsible for the program. Then the ordained and licensed preachers and all the missionaries who were at hand met as a Congregational Association to transact the strictly ecclesiastical business of the churches in our field, and to make reports for the year in the Chinese language. After that, however, the natives scattered to their homes, while the foreign missionaries gathered their clans from all the seven stations for the real business of the mission. No yellow face needed to appear, for the year's work of the mission was to be reviewed again, in English; the important matters of location of mission workers, native and foreign, were to be determined; the policy of great educational and medical institutions involving much money to be fixed; and above all were the estimates for the next year and requests for men, money, and buildings to be made to the Board. We assumed that the natives could not consider these questions, as the money all came from America, and as we Americans were responsible to the American churches for it. The Chinese needed to know nothing about it. The paid "helpers" had to accept our decisions without voice or vote in the matter. This was a tradition which had come down from the time when there were no Chinese Christians and when the white missionary had to do it all.

So for nearly a week we spent our days and nights in strenuous planning how to make the same amount of men-and-money-cloth, as last year, clothe a work that was growing with embarrassing rapidity. Then back we went to our homes in the excited enthusiasm of nerve-wearing labors, to be surprised that our native "helpers" took so little interest in our fine plans. For the sake of their salaries, to be sure, those "helpers" did what we ordered; but when asked for advice in the face of some "Chinesey" situation they would say politely: "Let the pastor decide as seems best to him;" or, "What is the use of a little church member

saying anything? You foreigners decide everything in mission meeting. We cannot vote; why should we speak? It is all right just as you say." Or, when invited to attend the next annual meeting, the live man would say: "What is the use? There is no flavor in it for us. It's just talk and nothing done. The big things with men and money are all done in your foreign meeting. We would rather keep at work or have a vacation." So the stores of Chinese practical wisdom were locked to us. The treasures of personal initiative were lost. The steam of will power to make things move was turned to cold water to wet the blanket of indifference that smothered our enterprise.

THE NEW WAY

That was in the dull years before we found the solution of the race problem. Now the scene changes. Step into the annual business meeting of any one of the seven stations or the three districts of the mission in North China. More than likely you will see a Chinese in the presiding officer's chair; for we have always a Chinese and a foreign chairman to divide the labors of the several days' sessions between them, and the native is apt to be given more than half the burden. So, too, at the secretary's table there are both Chinese and American secretaries, for the records are kept in both languages, the Chinese, however, being authoritative in case of difference. At the tables in the body of the house you see some sixty or eighty voting members, *from two-thirds to three-fourths of whom are Chinese.* Though the Chinese could outvote us three or four to one—in our Fenchow station, in fact, twelve to one—never in these seven years since our reorganization has a vote divided on race lines.

A CHANGED SPIRIT

A serious and eager earnestness marks all these meetings. The humblest delegate from the smallest church or school is free to lay his case before the body. A native dares to rise to a point of order against a foreigner. He is sure to give of his wisdom on any point involving the mysterious technique of Chinese civilization, while, on the other hand, he keeps quiet where he recognizes the better information or experience of the missionary. You may see some interesting or painful exhibitions of temper, or some surprising abandonment of the Chinese talent for indirection for the brutal frankness of the American, but the Chinese usually plays the game and accepts defeat with a smile. As the years go on we are more and more apt to see in these meetings a model of busy, intelligent attack on the problems of the year. This pronounced change of atmosphere in our annual sessions denotes a corresponding change in the spirit of the work all through the year, in every department.

THE SECRET OF THE CHANGE

The change is due to the fact that we, the originators of the mission work, have simply taken in the Christian Chinese on the ground floor of the whole mission organization, not simply of the churchly part of it, as formerly. The term "helper" is discarded. We recognize them as equals, for many of them are, in fact, our equals in education, intelligence, and in spirituality. We grant them equal voice and vote and eligibility for office. We recognize and accept for full value their judgment. We entrust our own destinies to them. They could prevent a missionary's return to the field, but have never done it. We entrust the moneys of the Board to their vote, guaranteeing to back them with the home office. We dare this because we believe the combined judgment of native and foreigner is superior to our own alone. Our trust has never been abused; our confidence more than

justified. Their eager grappling with difficulties has relieved the missionary of many burdens. The whole atmosphere of annual meetings, and work the year round, has now not only a "flavor" for the Chinese, but a new flavor and zest for us all. No one would go back to the old way.

THIS WAY A MODEL FOR THE WORLD

The North China Mission's experience shows that we can entrust to the Chinese our money, ourselves, and our life work; we can trust them for wise, unselfish aid in solving our problems and for earnest zeal in carrying on the common work, in friendly, human loyalty to the common cause. We find them inspiring fellow-workers, delightfully human, faithful friends. The North China Mission commends its solution of the race problem in its narrow sphere as the key and norm for the solution of the Pacific problem in the wide world.

CHINA'S CHIEF EMBARRASSMENT

ALTHOUGH no sane person in Japan is any longer dreaming of that much-talked-of great and aggressive Asiatic empire, it must be plainly stated that as long as the Chinese Government remains in a state of pitiful incompetence, half-heartedly supported by a very loosely knitted aggregation of jealous and mutually antagonistic generals, such as are now in control of most of the provinces, there will certainly be a tendency on our part to desire a partial control of a few positions on the Continent to insure an unrestricted flow of commerce. We Japanese suffer from our corrupt officials, but the Chinese situation seems far worse.—*A. Katsuda, Member of the House of Peers, Japan.*

The weakness of the Chinese position lies in the weakness of the Chinese Government and the corruption of the administration.

Foreign interference or control is a medicine which is as vital as stimulants to a man suffering from alcohol poisoning. It pays to corrupt the Chinese, and money laid out in so doing is the most effectual means of peaceful penetration of the country. A bribe will secure a contract; another bribe will secure signature for a loan for carrying out that contract; and yet another will pay for the removal of efficient Chinese supervision. There has been no corruption in China so stupendous as that connected with the foreign loans of the past ten years, and those chiefly interested in the furtherance of foreign control will see to it that foreign control is necessary.—*Japan Weekly Chronicle.*

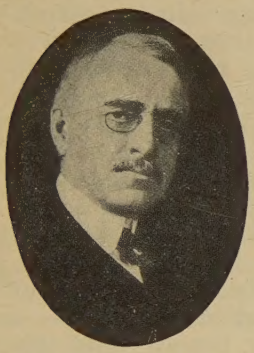
China is supposed to be a republic, but it is not a republic except in name. Most of the people are helpless in the greedy grasp of scheming politicians and heartless militarists, who care nothing whatever for their country's honor or liberty or peace or prosperity—who care for nothing but to line their own pockets with gold. They succeed remarkably well in that, and as soon as they see that they cannot hold their power and their opportunity to steal much longer, they decamp with their stealings, as the governor of Hupeh did while I was there last summer, taking with him, it is estimated, thirteen million dollars, of which he was able to fleece the people in a short, disgraceful, and bloody rule. The people do not rule in China. They toil, they slave, they often starve, they are often plundered and oppressed, not merely, as some imagine, by the Japanese and others without, but by their own rulers, whose greed and

general selfishness are what makes Japanese schemes of aggression possible. China sorely needs a Washington or a Lincoln. The old gospel, preached in the old way in the power of the Holy Spirit to all classes, especially the poor, is China's greatest need today. It will solve all problems, and nothing else will.—*Rev. R. A. Torrey, D.D., California.*

A UNITED STATES JUDGE'S VIEWS ON CHINA

An Interview with
Hon. Joseph Buffington, Senior United States Circuit Judge

["The great American father of the foreign-born" is the description applied to Judge Buffington by the immigrant people of this country, with whom he has a closer intimacy and probably more influence than any other public man. Senior of the United States Circuit judges, his circuit includes the states of Pennsylvania, Delaware, and New Jersey, and the Danish Islands. It was his opinion, rendered in the case of the Government against the United States Steel Company, which is called "The Magna Charta of Big Business." During the war a leaflet embodying a piece of advice by Judge Buffington to our foreign-born citizens was translated by Government into seven different languages and circulated to the number of one million copies. At Government's request, also, he headed a committee of foreign-born Pennsylvanians of fourteen races, in and around Philadelphia, which raised one hundred millions in Liberty Bonds.



JUDGE BUFFINGTON

Judge Buffington has recently returned from a visit of wide range and close observation in China. We give herewith the substance of a conversation which took place between him and Secretary Barton of the American Board, who returned, in December, from a six months' visit to China.—THE EDITOR.]

"HOW were you impressed with the Chinese?" asked Doctor Barton.

In quick response Judge Buffington said:

"I came away from China with a deep affection, a keen respect, and a new international sympathy for the Chinese people. They are a wise people, with a historic continuity of wisdom and civilization behind them far in excess of any twentieth century nation, and one that commands respect. They are a lovable people; when you get their confidence, you have a depth of affection and a faithfulness of service that makes a bedrock for friendship. Suddenly flung into the maze of twentieth century science, art, and government, and cast adrift from the isolation of their pre-Christian era and self-centered civilization, and cutting loose from the paternalism of deified imperialism into the self-will of modern democracy, the Chinese are so leaderless, so bewildered, and so thoroughly helpless that they appeal to international sympathy with a Macedonian cry."

"Did you receive any distinct impression of the missionary work in China?"

"I bring away with me a deep conviction of the past accomplishment and the future promise of the educational, spiritual, medical, and official work of Christian missions and their future dynamic potentiality as a working leverage in solving China's future.

"I came to China with an open mind on missions, their worth, and their accomplishments. I had only one fixed idea on the subject, and that was that I was not going to have missions and missionaries sized up for me by chair-sitters in the smoking rooms of trans-Pacific steamers, or frequenters of the lobbies of treaty-port hotels,

but I would go to the field and see for myself, hear from those who knew, and digest that evidence into my own conclusions.

"The mission work of China for the last sixty years was preparatory, seeding, planting. It began among the poor, the humble, the powerless. It has so wrought on men and women in that station of life as to now challenge the strong and powerful. Today it has the respect of strong men who do not accept its tenets, and it affords an object lesson in the lives of the strong who have followed its tenets."

"Are the missionaries people of influence?"

"I found the mission man today is, generally speaking, the foreigner most highly trusted and whose judgment and disinterested advice is most eagerly sought by Chinese officials. In the Chinese world, but not of it, free from meddling in Chinese officialdom, the mission people have the *entrée* to official Chinadom, high and low. That is an under-surface surprise that satisfied me of the great potency, of those influenced by men of Christian training, in furnishing China with leaders to meet her problems. It is a twentieth century verification of a thousand-year-old prophecy: the meek shall inherit the earth."

"Does China need a spiritual religion?" asked the Secretary.

"John Hay sensed the value of the spiritual in China," replied the Judge, "when, years ago, he outlined the fourfold foundation on which China's future rested and coupled religion with things social, political, and economical in those statesmanlike, catholic-visioned words, 'Whoever understands China socially, politically, economically, and religiously, holds the key to the world's politics for the next five centuries.'"

"What opportunity did you have for studying these questions, Judge Buffington?"

"My observations, travels, and interviews covered three months, and included men from cabinet officers to coolies; village magistrates to Supreme Court judges; teachers, native Christians and native non-Christians, in the cities, on the roads; in the exclusiveness of railway compartments, first class, and in the sardine-packing of third class cars; of high and low, and from all sorts and conditions of men."

"What is the value of Confucianism as a moral force?"

"I came away with a deep conviction that the Confucianism of China, of which I have been and am now a deep admirer, has failed to build up the one thing that is vital and essential to China today, and that is a trusted Chinese officialdom. Some men in official life have ideals of service and integrity, and are of a personal character all it should be; but, at the same time, I found everywhere a widespread mistrust in China of their officials, highest and lowest—a disbelief in their honesty—and this conviction is so widespread that one cannot but believe it has foundation.

"Coupled with their disbelief in the fruitage of ages of Confucianism, I found a deep-seated trust in the fruitage of character-building which a few decades of Christian school, college, university, and church had produced in Christian-trained Chinese. Coupled with this confidence in such men, I found in the thoughtful Chinese mind the belief that there must be, for China, some help from outside herself and her old-time beliefs, and that nothing but Christianity and the character based on Christian teaching and Christian environment was the thing that would answer China's need."

"Are missions worth while?"

"I am convinced, in spite of all the mistakes made in missions, the lost motion of administration, and all those other necessary incidents of human administrative work, of the worth of Chinese missions in their preparatory work of the last sixty

years; and I have a prophetic assurance of their dynamic leverage in the creation of a leadership of character that will be the most potent influence in molding the new-forming China of the future. Western science, art, sociology, and all the helpful surface panaceas will not avail unless buttressed on the characters of men bottomed on the old-fashioned honesty of the Ten Commandments as embodied in the life of him whom George Washington wrote to be 'the Divine Author of our blessed religion and without an humble imitation of whose example we can never hope to be a happy nation.'

"It is a striking fact today that of the Chinese staff in this country at the Washington Conference, one-half are men of Christian connection. And the three leading men of the delegation are all former students of one Christian institution, St. John's College, Shanghai; and had W. W. Yenn, the present Secretary of State, been able to come, he would have made a fourth. And this one institution is but an example of the Christian leadership for China which other colleges and universities are building.

"God can get along without China, but China cannot get along without God."

THE SPIRITUAL CAPACITY OF THE AFRICAN

By Mrs. MERLIN W. ENNIS, West Africa

I AM often asked with a politely concealed incredulity: "Is the African receptive? Can he have any conception of the message you bring him?"

First you must know that the African is a spiritual being. For him every common bush is "afire with God," but from this impingement of the other world he derives no moral strength; naught but fear. "We who are born to a singular freedom in the natural world, what can we know of the relentless pressure upon the human heart of the crowded world of the animist? To him the rocks of this world, its rivers, its forest, all the structures of it and all its ornament, are not sufficient to afford lodging for the spirit tenants; they inhabit and overflow all material accommodations."[1] These "legions of devils that lurk" are the spirits of the newly or remotely dead. They are interested in and control all the affairs of mortals, loving whom they love and hating whom they hate. Every instinct of the African is schooled in the endeavor to controvert and abet by the cunning of magic these unseen powers.

[1] From Jean McKenzie's "An African Trail."

AN EVANGELISTS' INSTITUTE AT DONDI

SOME INQUIRERS—ALMOST PERSUADED

"OUTSTATION TIMOTHYS"

Native elders of the West Africa Mission. The tall man in the center was one of the chiefs whom the missionaries described as "every inch a gentleman"

In order to set free the captive of this marvelous web of witchery, it is not necessary always to tear away its fabric. It may come to these hunted and haunted souls as a distinct shock or as a soothing release that "Suku," the god who created the universe, still minds it; and if there are spirits, ministering or devouring, they are subservient to him. To pay one's respects to the headman is no new philosophy to the African, and once it has dawned upon him that God requires of man "to do justly and to love mercy and to walk humbly with his God," and that he has provided the way to do this in Jesus, the God-man—once he has glimpsed this, I say, he has a new orientation; and the history of the church in Africa is the story of this struggle to do justly and love mercy and walk humbly. And is it rightly to be supposed he cannot glimpse it? Of the man engrossed in material things and satisfied with them, Jesus said, "Thou fool;" to the poor, devil-distraught heathen he said, "The Lord hath had compassion on thee."

OUTSTATION TIMOTHYS

There is on each station—and there are six stations in the mission—a church; and for a radius of from fifty to seventy-five miles around this station there are villages where they have the Word; marked villages, talked of around their neighbors' fires. It is in these outposts that the real test of native Christian character is going on. Here are men, many of whom grew up in heathenism, immersed in that sea of fetishism, to whom the revelation of God has come and who have become new men in Christ Jesus. In these outposts they are in responsible positions; they are "headmen" in the Kingdom of Christ. Sometimes one man is both preacher and teacher, sometimes there is a teacher more learned in the ways of the schools than his superior, but always they are the guardians of the morals of their community. Morals! How difficult a subject to those who have been age-long slaves to a code of sex utterly at variance with that demanded by the high and pure minds

of those who would see God. Sometimes it is the villagers instead who must uphold the narrow and difficult path of virtue to the utter confusion of their teacher. As once when the teacher was found in grave sin and the people took all his belongings out of his house and set them out in the street before ever they went to report the matter to the mission station. For was it not their house, built by the community for the use of their leader while he continued to lead them in the upward way? Then and then only. These outstation headmen, for the most part, receive no salary other than that which they obtain from the village where they are working.

IS IT DAYBREAK OR SUNSET IN TURKEY?

PROPHETIC MEMORIES

By Rev. GEORGE F. HERRICK, D.D.[1]

THE deplorable conditions of the Near East now cast a dark shadow over the philanthropic work undertaken a century ago by American Christians in those lands. Some memories of one whose period of service at the center of the Near East runs back over more than half the hundred years may bring a ray of light and cheer at the present hour. It has been the firm conviction of the pioneers in this work, and of their successors till the present hour, that their greatest undertaking is at the command and under the guidance of the Spirit and Providence of God. This conviction has been sustained and strengthened by marked interventions of Providence.

For example, in the very early years of missionary work at Constantinople the U. S. Minister was informed by the Turkish Government that American missionaries must leave the country, and he informed them that he could no longer protect them, though he did not *order* them to go. They stayed, and because of the pressure upon the Government of other weighty matters, the "inoffensive, well-meaning" missionaries were forgotten.

Again: many years later, in 1897, the Sultan issued an order for the expulsion of all American missionaries and took a first step toward carrying out the order. The prompt action of Mr. Riddle, then U. S. *Chargé d'Affaires*, backed by the very strong

[1] From some personal memoirs out of a long and honored service in Turkey.

stand taken by Sir Philip Curry, the British Ambassador, completely foiled the purpose.

When in 1875 a petition was presented to the Government for the printing of the revised Bible in Osmanli-Turkish, the request was refused unless we would put on the title page of every copy: "For Christians only." This was of course refused by us. After long negotiations the permission was granted, with the proviso gladly accepted, that every copy have on the title page "Printed by permission of the Imperial Department of Bible Instruction." How much more confidently, then, may we count on God's effective intervention in behalf of the work he infinitely loves when it is facing a crisis unmatched in its past history, and what shall I say of the events of 1896, 1909, and the whole history of Near East Relief from 1915 till today? It were treason to doubt that there are yet greater things for us to do for our Master in the Near East.

Mistakes, very grave mistakes, have been made since November 11, 1918, in efforts not unselfish to solve the complex Near East Problem. Our hopes, not unreasonable ones, we thought, remain unfulfilled. But we serve a wise Master. He has never failed his servants yet. We need more of his patience. We do not see what the solution of the problem is to be. No matter, it is better so. What we want is to be immersed in our Master's spirit, to wait intently listening for his call. That will come, never fear. As I listen I seem to see the radiant faces of our co-workers of the past years, looking down upon us from yonder heights. How they smile! They know we will not fail. They had experience of darkness and tempest, of reverses and defeats. Light broke in, the storm passed. The reverses and defeats were turned into triumphs. So will it ever be. This crisis will also pass. Then the greater work will beckon. Shall we be ready for it?

A TURKEY MISSIONARY'S FAITH

"God has honored us in regard to Turkey by giving us a task that is hard. There is no doubt that the work of Christian missions in Turkey is hard. But Foch could win the war because he could *outlast delay and defeat.* If we can do as well we can win also. Love is stronger than hate. Goodwill has more staying power than has tyranny."

REV. GEORGE E. WHITE, D.D.
President of Anatolia College, closed by act of the Nationalist Government.

JAMES BRYCE

World Citizen and World Friend

By Secretary JAMES L. BARTON

To one who has known Lord Bryce with a measure of intimacy, it is almost impossible to think of him as a member of the British Cabinet, of the House of Lords, Ambassador to the United States, and special envoy of Great Britain to remote quarters of the world. He was not a typical Englishman. He must have early met with experiences that made him a world citizen. It was undoubtedly the commissions to other lands that overlaid British insularity with a substantial cosmopolitanism. He said when in the United States this summer that his travels in Armenia forty-five years ago put him into sympathy with that nation which has increased and deepened through the years. And so we may say of his travels in Africa, South America, India, the United States, and other countries. Each country made its separate appeal to his sympathy and intelligence, and so broadened the horizon of his outlook that he became in a peculiar sense a world citizen. This fact is demonstrated by the breadth of his literary productions.

Restless activity marks his entire life, but at no period more than during the last eight years. When the Great War began, at seventy-six years of age he offered his services to his Government, and was given the task of collecting and arranging the evidence of German atrocities in Belgium. To this was later added the same commission for the Turkish atrocities upon the Armenians. These gruesome facts were collected and arranged and published, producing a vast array of detailed evidence, which appeared in two large volumes. The data thus collected and published have never been successfully disputed. During this entire period he carried on a voluminous correspondence upon the political side of the rape of Armenia, and was incessantly active in an endeavor to save the nation. When the Armenian question was still unsettled, he was collecting and arranging the material for his monumental work upon "Modern Democracies." His activities, for their variety, are phenomenal. His "Holy Roman Empire" appeared when he was twenty-four years of age. His "American Commonwealth" appeared twenty-four years later. Both of these books have had extensive sales, and still stand as classics. And now, thirty-four years later, there comes from the press his last great production, "Modern Democracies," which promises to hold the field for a generation. We should bear in mind that he wrote besides "Trans-Caucasia and Ararat," "The Impressions of South Africa," "Two Centuries of Irish History," "Flora and Fauna of Arran," "Studies in Jurisprudence," "Studies in Contemporary Biography," etc., as well as many magazine and review articles. While producing this output, he was an active lawyer in London, a professor of civil law in Oxford, a member of Parliament, Under Secretary of State for Foreign Affairs, Chancellor for the Duchy of Lancaster, a member of Gladstone's Cabinet, Chief Secretary for Ireland, and Ambassador to the United States. Surely his life was replete with action and service.

This was the man I first came to know personally in connection with some perplexing missionary questions arising out of the Ethiopian movement in South Africa. James Bryce was then in this country, and his counsel was sought and freely given. He severely criticized the attitude of the Government in South Africa in attempting to suppress the colored populations, and declared that the policy of suppression could end only

Pacific School of Religion Berkeley, Calif.

in bloodshed. It was interesting to me to hear him speak in nearly the same terms only a few months ago of the policy of the British Government in Ireland. He was always opposed to the policy of physical suppression of a race. In conferences in Boston or in London over missionary matters, he demonstrated the keenest interest and was ready to render every assistance in his power. He repeatedly affirmed that American missionaries were in a position to accomplish the maximum in their work, since they were not handicapped by the fear that their motives were political.

He was peculiarly interested in the missionary work of the American Board in Turkey, because of his intimate knowledge of the country and his affection for the Armenians. He once remarked: "I cannot mention the American missionaries without a tribute to the admirable work they have done. They have been the only good influence that has worked from abroad upon the Turkish Empire."

During the Peace Conference in Paris, he was passionately committed to the idea that America should assume responsibility for the protection of the Armenians and the setting up of a safety zone for that nation. He declared repeatedly to me in London and in Paris that the American missionary had prepared the way for the United States to perform this service for the Armenians and the world, without using coercion. He was convinced that all races in Turkey, including the Turks, would welcome American aid and leadership in setting up a government for the entire country and in developing the latent resources of the land. He never gave up the idea that America would yet see her opportunity and responsibility in this matter. Hardly a letter in the large number received from him during the last two years fails to make some reference to that question. One from him, received on the day of his death, still breathed the hope that America might yet be willing to provide at least the funds necessary for protecting the Armenians against their hereditary enemies, even though she refused to afford that protection herself.

His influence in British circles was widespread. When he spoke in the House of Lords, he had an attentive and wide hearing. Frequently officials in the State Department and in the Colonial Office eagerly inquired if I had discussed questions under consideration with Lord Bryce, and, if I had done so, they more eagerly sought to know his opinions. The Archbishop of Canterbury sought his judgment with equal earnestness upon the conditions of the Assyrians in Persia and how they could be rescued.

When the Relief Commission to Turkey reached London in January, 1919, Lord Bryce was at his country seat at Hindleap. He came down to London in that miserable weather, and remained there a week in order to render us every assistance in his power. He went in person to the Foreign Office, and in his presentation he gave a *résumé* of the work of American missionaries in Turkey and the way they had stayed with the people during the horrors of the atrocities and deportations. He took it for granted that everything that the British Government could do would be done to aid our relief expedition. He also arranged for us at the Admiralty and at the Army Headquarters, so that we received every possible consideration. He spent an evening with us at our hotel to talk over plans, and returned to his country home only when assured there was nothing more he could do for us.

When in London, last spring, I planned to spend a week-end at Oxford. When Lord Bryce heard of it, he insisted that I take a note of introduction. He handed me three notes. I presented one to the Master of Baliol, who took me so thoroughly in hand that there was no space for presenting the other two. I mildly protested against so much attention,

when the Master replied, "Nothing is too much or too good for one who brings a letter of introduction from Lord Bryce."

He lived and wrought right mightily and leaves a host who remember him with sincere affection and mourn him as a true friend.

FIRES IN CONSTANTINOPLE

By Mrs. PHILLIPS F. GREENE

"YARGHUNVAR!" That is the cry, in a long, high wail, that is carried up the Bosporus from one watch to another. It means "Fire." "Fire in Mahmond Pasha; fire in Karabeny."

This is Constantinople's only fire alarm, but she needs no other. Every one in Constantinople is sensitive to that sound with the sensitiveness born of dry wood houses and no water supply.

Up from the landing, on the Scutari side, rises an area of smoke-blackened stones and stark walls, standing out as desolate as Rheims. Ask a native what happened, and he will tell you that anywhere from one thousand to four thousand houses burned there last month. The estimate is nearer one thousand than four, but a thousand houses in a single fire is not without its significance. And yet the wonder is not so much that one thousand houses burned, as that four thousand did not.

The houses of Constantinople, with a few outstanding exceptions, are of wood and unpainted. Painting a house here is a mark of great improvement, and improvement is taxed. The result is natural and universal. Houses blackened by the sun and fairly cracking open, rows upon rows of them huddle and tumble together along these streets that are just wide enough to let our donkeys pass.

The other day, as we walked through the dark old bazaar, there in a scented jumble of Persian rugs and Damascus brass and bowls being sold at a bargain stood two tin vessels about the shape and size of a baby's bathtub, supported on two long poles, like a jinrikisha. "The Turkish fire department," said my companion. That night we heard the long fire cry, and looked out to see a red glare and a column of smoke over Stamboul. It was Mahmond Pasha, just back of the Bible House, a street set thick with every kind of combustible little shops. And the Turkish fire department was there rather promptly, trundling in the baby bath on the shoulders of men, and bucketing out pailfuls at a time. Fire is a signal for a free-for-all loot, and the fire fighters claim their generous share. This is not a matter of morals, but of opportunity Next morning the place was a wreck of broken crockery and black spoons and charcoal. But everything valuable had disappeared long since.

The next night the fire cry came again. August and September are the "fire months" in Constantinople. One sighs in relief when October and the rains come.

This night the fire was in Talota, in the English quarter, and we saw great sheets of flame go up into the sky. With our field glasses we saw the fire creep over to the next building and catch the length of the wall. And our hearts sank; but as we watched, we saw that somehow the fire was going no further. The flames and the smoke were terrifying, but the next wall was not catching. Before we went to bed we knew that the fire was under control Next morning

we heard that it had been fought by English soldiers, who had run an enormous hose from the Bosporus, while still other English soldiers, with fixed bayonets, kept off the rushing Turkish fire department. The fire was kept within a very restricted area, although the start was terrific and the place, owing to prompt and decisive action, was not looted.

THE SERMON VALUE OF MISSIONARY NEWS

By Rev. JAMES E. McCONNELL, D.D.

SEVERAL years ago, some one in speaking to a group of ministers, of whom the writer was one, urged them to introduce into their sermons material derived from current missionary history. The speaker who gave this counsel was endeavoring to tell the ministers how they could educate their people in missions, and this particular method was emphasized in a way that produced an abiding impression upon the mind of at least one of those who listened. The value of missionary intelligence as a part of the material of a sermon will be made obvious to any one who will take the time and pains to think of what is involved in such missionary intelligence, and how the material thus afforded lends itself to the construction of sermons.

In the *Missionary Herald* for May, 1921, is an article with the heading, "Art Thou He . . . or Look We for Another?" The writer, whose name for some reason is not given, tells the story of his visit to a Protestant church in Cilicia, where some Armenians were temporarily located, who had been driven from one place to another by their unrelenting enemies. The man who was preaching to this little group of suffering pilgrims brought home to them the condition of John the Baptist at the time when he was in prison and when everything looked so utterly hopeless, but who was not dismayed, as is indicated by the message which he sent to Jesus, "Art Thou He . . . or look we for another?"

How many lessons an incident of this kind is adapted to illustrate or enforce! As a mere matter of missionary information, it would make an indelible impression. As a contrast to the comfort and even luxury of so many church people, it would be adapted to teach a lesson of gratitude for the blessings that are so constantly and thoughtlessly accepted. As an incentive to endurance in time of trouble and even disaster, it could hardly be surpassed.

Another instance of the possible value of missionary intelligence is supplied by an article in the December *Missionary Herald* of the same year, entitled "An Ochileso Christmas," written by Rev. Henry C. McDowell, of West Central Africa. This article gives a very interesting as well as instructive account of a Christmas celebration in Africa that pursued the giving rather than the receiving program. Such a joy was experienced not only by those who were the recipients, but by those who made the sacrifices necessary to benefit their fellows, that the author of the article says, in view of the service that was held at the close of the festivities, "Never have I been so moved or seen such power of the 'preached word.'" This incident could be helpfully used in inculcating the lesson suggested by the text, "It is more blessed to give than to receive." The story could be helpfully told in preparation for the festivities of Christmas.

One Sunday school celebration in the writer's experience as a pastor will never be forgotten. That was a celebration where the new custom was

inaugurated of asking every pupil in the school to give something for the help of others, and not to expect anything for himself. Next morning the leading daily paper of the city, in the very first column of the first page, gave a leading article, entitled "All Give, None Receive," and narrated minutely the service that was held in this connection.

The *Missionary Herald* comes into the studies and under the perusal of most of our ministers, and one of the possible methods of missionary education for the people of the congregation must always be the sermons of the minister. And while the sermon that is wholly devoted to a missionary subject may not often be heard with favor by the average congregation, yet there is no minister who cannot, if he will, find valuable and appropriate material in the denominational publications that record current missionary history, since that is now world history.

LOOKING INTO AN OPEN DOOR
Peking, China

KEYNOTES IN INDIA

We may say without hesitation that the year has seen a steady growth in every direction in India. There are, as is only natural, many weeds growing up also, and the process of growth is attended with a certain amount of unrest, but the growth is there. The three words of the viceroy which he gave to one of the Christian missionary leaders of India summarize well the best thought of India today. First, *Justice*, equal between man and man, without any racial discrimination. Secondly, *Transference of power* from foreigner to Indian as rapidly as possible. Then, thirdly, *Progress* in every department. These are the keynotes of India today. "There is great opportunity and there are many to thwart us."

H. A. Popley in "The United Church Herald," January, 1922.

THE CRUMBLING OF THE SENUSSI

How the Leading Mohammedan Co-Fraternity Forfeited Its Influence through a Wrong Choice in the War

BY SECRETARY CORNELIUS H. PATTON

FACTS are coming to light which show that France and Great Britain did not have as easy a time with their Mohammedan subjects in Africa during the war as we were led to suppose. While France recruited an army of over 500,000 native troops from Senegal, Algeria, and Tunis, largely through the influence of M. Diagne, a colored man, who by a stroke of political astuteness was allowed to sit in the French parliament as deputy from Senegal, it appears that the enlistment of these troops was accompanied by outbreaks which might have developed into serious native uprisings.

The world held its breath when, at the behest of Germany, the Sultan of Turkey proclaimed a *Jehad*, or Holy War against the Allies; and visions came to us all at that time of conditions in India, Egypt, and the Sudan which might easily have turned the tide of war in favor of the Central Powers. So far as the news dispatches went, the Holy War was a complete fizzle, the only uprising being that of Sultan Ali of Darfur, an obscure province in the Egyptian Sudan, and this we learned was quickly snuffed out by an expedition under Sir Reginald Wingate from Khartum.

The recent publication of a book, "The Secret of the Sahara: Kufara," by Rosita Forbes (George H. Doran Company), an English woman of adventurous tendencies and achievements, discloses that in 1915-16 Great Britain was engaged in a serious conflict with the Senussi, the most fanatical and resourceful of the Mohammedan co-fraternities, whose headquarters are in an oasis about 500 miles south of Bengazi, the Italian port on the Mediterranean. It appears that when a band of about 4,000 Senussi was about to invade Upper Egypt, an expedition was organized which cost England some 60,000,000 pounds sterling before these wild fighters of the desert were put down, and Egypt protected against their return. What might have been the fateful significance of this uprising, had it succeeded, is apparent when we consider the history of the Senussi movement.

Some eighty years ago, Sidi Mohammed Ben Ali Senussi, a native of Algeria, a man of great austerity and undoubted sincerity, conceived the purpose of reviving the simplicity and purity of primitive Islam. Influenced considerably by the Wahabis, a sect of Puritan tendencies occupying remote sections of Arabia, he gathered disciples, and after many wanderings established himself at Kufara, in the Sahara Desert, where he built a *zawia*, or college, and where he commanded the trade routes of half a continent. By a combination of artful diplomacy and a series of bold expeditions, he gradually extended the Senussi power until he controlled the entire Sahara region, with its caravan routes in every direction. Hating the Turk and Christian alike, he strove to regenerate and unify the entire Moslem world Like Gandhi, in India today, he advocated non-intercourse with outsiders. No new or special ritual was developed, but the severest austerity was practiced, even to forbidding the use of jewels or any form of luxury. To the usual prohibition of alcohol, Sidi Mohammed added that of tobacco. As one reads of this reformer he is reminded of the original Mohammed of Mecca and Medina in the early days of his movement. The

success of the Moslem advance among the pagan tribes of Central Africa, which has occupied the attention of Christian missionary leaders in recent years, may be attributed in no small measure to the zeal and persistence of the Senussi leaders.[1] *Zawias* by the score were established, not only throughout North Africa, but in the Hedjas and Jedda. In 1852, the Sidi's dislike of Turkish unorthodoxy reached such a point that he excommunicated the Sultan.

Sidi Mohammed was succeeded by his son, Mohammed el Mahdi, concerning whom the prophecy had been made that he would reconquer the world for Islam, and under whose rule the Senussi attained the zenith of their power. He refused to aid the Sudanese Mahdi against the English in 1884, replying to the deputation they sent: "Tell your master we have nothing to do with him. He must write to us no more, for his way is wrong."

Upon the death of Sidi Mohammed, in 1902, he was succeeded by his nephew, Sayed Ahmed es Sherif. This is the man who, changing the policy of religious detachment and of non-intercourse with the Turkish or Christian world, responded to the *Jehad* of Sultan Mohammed Fifth, and declared war against Egypt. Arms, ammunition, and money were provided by Turkish and German agents, and Sayed was promised the rulership of Egypt.

A series of engagements in the Egyptian section of the Libyan Desert followed, the British troops being led by Col. Snow Bey and the Duke of Westminster, all ending disastrously to the Senussi. In February, 1916, Sayed Ahmed's general, Jaafer Pasha, was captured, and Sayed himself became a refugee. After wandering for a year and a half, we learn that in 1918 he escaped to Constantinople in a German submarine.

It appears that this campaign has resulted in the dissolution of the Senussi entity. A son of Sidi Mohammed, grandson of the founder of the order, who was pro-British during the war, is now the Sidi; and having formed an alliance with Italy, he accepts a handsome annual allowance, with the title of Emir. Recently he visited Italy, being conveyed in a government warship, and at Rome he accepted honors at the hands of the Italian king. Thus ends the dream of world conquest on the part of the strongest, the sincerest, and most exclusive of the Mohammedan federations. When we read of the solidification of Islam, as a result of the war, it is well to have in mind this bit of history.

Mrs. Rosita Forbes, from whose book most of these facts are taken, was able to make her journey to Kufara only because she carried a letter from the Emir and went practically as his guest. Even so, it was an adventurous enough trip, full of privations and hairbreadth escapes. She is the only European who ever visited Kufara and returned to tell the tale. If her dissimulation as a convert to Islam meets the condemnation of the reader, as it should, it will not prevent his recognizing her book as one of rare, even thrilling interest. We value the book particularly as a revelation of the Senussi mind and method, and for its intimations of the crumbling of the Senussi power. Who knows but that some day we shall hear of a missionary journey to Kufara resulting in the establishment of a *zawia* for the training of native evangelists who shall carry the Gospel throughout the oases of the Sahara region?

[1] In The Portfolio of this number we print the essential parts of a wonderful letter from Sidi Ben Ali to the people of Wajanga, a pagan tribe, in which he seeks to win them to Islam and promises to send them missionaries.

LOCAL COLOR

Mission Scenes, if Not Always Mission Work

Peking Dust

ONE day in the spring stands out as unusual, and I must not forget to tell you about it. It was a dust storm such as even the oldest Pekingese cannot remember. It began at noon, April 13. We could see the yellow cloud coming as it gradually covered the sky from the west. By two o'clock it was full upon us and beginning its sifting-in process. By 3.30 we had to light the lamps, and from the house could not see the academy buildings, a hundred yards away. When we saw what was upon us, we closed up what we could, rolled up the rugs, and made no attempt to clean until the wind stopped. By night the house appeared full of smoke, and the dusty lamp chimneys gave out a gray and misty light. All night long the wind whirled and twisted and whistled, while the dust crept through the smallest cracks, piling the window sills an inch high and covering everything like a thick carpet.

In the morning we ate as clean a breakfast as we could, and proceeded to shovel out the dust. The storm kept on till noon, and then subsided after twenty-four hours of raging. When it cleared away, the ground was covered with almost an inch of soft, flourlike dust. Every little tuft of alfalfa had its drift of dust, for all the world like drifts of snow—except that these did not melt. Corners of buildings were heaped high with it. We carried it out of the house by pailfuls, and from the veranda by wheelbarrow loads. Just one example: Our sleeping veranda is ten by twenty feet, nicely screened in, and as cozy as one could wish. I carried down the dust from the beds and floor in an ordinary coal hod and counted *thirteen* hods before we finished!

Diongloh (China) to the Rescue

PERHAPS the most thrilling experience of the year was helping to rescue a kidnapped girl. She had returned to her home in a country village after the

ONE GATE TO OUR PEKING COMPOUND

close of school, when one night thirty men, armed with knives and clubs, came and carried her off. The brother came at once for my help and, together with a Chinese teacher of some influence, I spent a day negotiating a treaty between the family of the girl and the family of her *fiancé*, where she was held captive. The captors' plea was that the girl was old enough to be married, and they were afraid that if she went to school any more she would not want to marry the boy. There was some truth in this, as the boy is an illiterate heathen and the girl a fine Christian maid nearly through grammar school. The engagement had been made when the children were infants. After much persuasion, both sides agreed that the girl should go home at once, go back to school until graduation next January, and then have a Christian wedding in the church.

Society in Mahableshwar, India

LAST week we went to the governor's reception. No tongue or pen of mine could give you any adequate description of the red dust of Mahableshwar. Our auto got into a line of traffic that reminded me of Broadway and 42d Street, New York, at 6 P.M., and how the red dust did pour in! My ancient, but well-beloved, orchid organdie frock was distinctly peculiar in color by the time we reached Government House, but I found the plight so nearly universal that I didn't feel conspicuous. I believe Lady Lloyd possessed the only clean gown present!

The world at the reception can be divided into three classes: Indian big-bugs and their ladies in glorious garments, English colonial society in smart ones, and missionaries.

I remember with gratitude what things Their Excellencies provided for us to eat. I remember with a curious little pang of homesickness that the governor's orchestra played all the airs that were popular in New York when I left. And I remember the tennis! I wonder why American women give up sports so much before English women do? One of the star performers on the courts must have been at least sixty years old, and she played a beautiful game. It is a very interesting contrast: this young-elderly English woman and elderly-young Indian woman, who is a grandmother at thirty. In a play given at our school one of the girls took a part described as that of "a very old woman of forty."

A Court of Appeals in West Africa

"ONE day while *en route* to see Ukuacali (a preacher), who is almost lost in an out-of-the-way 'bush,' I passed through the Ombala (capital) of the district. It happened to be court day, and the docket was full. They were trying a case some twenty years old. It had been discussed and tried by many an *onjanga* fire (village sitting room) and was now at the Court of Appeal for a final hearing. . . .

"The law suit did not interest me so much as the old men gathered there from all parts of the district. After a time I asked the stately old king if he would adjourn the court for a few minutes and allow me to speak. He did. I was face to face with what I as a child had dreamed of the missionaries in Africa as doing. I talked with them for an hour and related to them the simple gospel story. They were very attentive, but one feels helpless in the face of some of these old men, so steeped in centuries of heathenism; but we have the presence of the Christ and are able to leave the consequences to him. It is ours to plant and to water and his to give the increase."

LETTERS FROM THE FIELD

CHINA

Religion in Jefferson Academy

Principal Harry S. Martin, of Jefferson Academy in Tunghsien, sends these paragraphs about the beginning of the winter's religious life at Tunghsien:—

MY DEAR PEOPLE,—

It is a bright, clear, Sunday afternoon, the first Sunday in December.

THE ACADEMY'S GATEWAY, TUNGHSIEN

We had communion service this morning and admission of new members. I baptized thirteen stalwart young men and one woman. Ten of these were from Jefferson Academy, among them two seniors and five juniors. Besides these, seventeen of our students joined the church on probation.

For a year or so we have felt not a little concern over the religious life of the school. Such a large proportion of our students come from non-Christian homes—homes where Christianity has never been heard of, or discounted when heard of—that it has been difficult to create an atmosphere of sympathy and warmth toward things religious. But there seems now to be a new spirit. Not only have these twenty-seven young men made their public confession, but throughout the school there is a spirit of reverence and earnestness not known before. This was especially noticeable at the simple but impressive preparatory service held Saturday night which most of the boys attended.

All of our meetings, except chapel exercises and the Sunday morning church service, are voluntary. There has been no coercion, just quiet personal work by other students and by Bible class leaders. We make not the least difference in the treatment of Christian and non-Christian students. In the class room and on the campus all are Jefferson students. Financial aid, when there is such, is given entirely on a character and scholarship basis. I have a feeling that the "rice" factor has very little to do with any religious decisions the students make.

The Religious Meetings Committee of the Y. M. C. A. has organized a

CHARLES E. JEFFERSON ACADEMY, TUNGHSIEN

Christian Endeavor Society. They use the Christian Endeavor topics, and have some inspiring meetings. Not long ago the topic was, "The Midnight Pressure," a prayer subject. Two talks that evening stand out as showing vital experiences. One young fellow, the president of the Y. M. C. A., near the top of his class in scholarship and a member of the football team, said:—

"I should like to tell you my story as to what prayer means to me. When I had finished the government school in my home town I wished very much to go to Peking to study. My parents were not so poor, but they were bitterly opposed to my going away to school. A number of people pleaded with them for me, but with no avail. Finally, I began expressing my wish —I don't dare say it was prayer. I had heard of what we call the 'old heavenly grandfather.' When I went to the fields to work I would pray as I worked that I might be able to go to school. I promised that I would give my life to service if I could only get an education. At last the way was opened. I came here to Tunghsien and now I am a Junior. I know now that it was the true God who helped me. I wish publicly to tell of his goodness and to thank him for what he has done for me. Prayer is a very real thing in my life."

Another fine, upstanding fellow, a freshman ranking third in his class of eighty-seven, said: "My older brother was away at school. My father could not afford to send me, so it was decided that I should work in a factory. I went to Tientsin and was apprenticed to the manager of a match factory. We workers were shut in by a high wall with barbed wire strung around the top to keep any from climbing over. Our food was poor, and we slept huddled together without proper covering. Once we tried to run away, but were brought back by the police and were forced to work even harder. I could not get word home, but I could pray, and that I did mightily. It seemed very dark and there was no light ahead. Finally, word came from my brother that a friend of Mr. Martin would help me in school. I have been studying two years now. You know how I enjoy the school life and how happy I am. Do you think that I believe in importunate prayer?"

I might add that this boy is one of our most energetic and helpful students.

Do these boys show a too simple and primitive faith? Perhaps, but some one has told us that faith will remove mountains, and in these materialistic days we don't find any too much of it around. Let's encourage what there is. It may be that faith is the stuff needed to make a better world. Yes, it has been a good day. Join with us in thanking God and pray with us that this forward-looking group of young fellows may help, through their faith, to bring to this pivotal land the glad new day.

Looking Backward

Miss Frances K. Bement, of Shaowu Mission, has been in China since 1898. She has had the blessing of seeing fruits of Christian mission work in an abundance that has come to few people. In a recent letter she says:—

"Tonight we had a little dinner party with six Chinese friends as guests. I found that I had known them just one hundred years in the aggregate.

"Mr. Tung had come to us twenty years ago, when no one would recommend him for anything, and we had taken him as our personal teacher because no better could be found. He has served in that capacity and as teacher in the girls' school and later as preacher at the North Gate. He has had practically no other training than what he has gotten incidentally during these twenty years as personal teacher and Christian worker. His wife could never learn to read, Mr.

Tung insisted, in those early days; but she did, and she has been the evangelist for many years in our Woman's Hospital here at the North Gate—this in addition to her care of her home and family of six children.

"Samuel Uong was given me, together with his little sister and mother, by his dying father. I was to care and look after them; but Samuel was a good and promising boy, and other friends were glad to help him as soon as he entered the Boys' Boarding School. He and his wife, a former pupil and kindergarten teacher, have been helping to build up our North and South Gate churches for the past few years. Perhaps the chapel talks which Samuel has given in the Girls' School have been the strongest influence for good that they have had this term. Surely he has been more help to me than I have ever been to him.

"Mrs. Diong came to me eight years ago, weeping because her husband had been cheated out of his position as tax gatherer. But God had a higher place for him; and although he knew not Christ at that time, his wife helped him to find Him soon after, and he has been almost indispensable to the Girls' Boarding School and the Woman's Bible Training School since its beginning. Miss Walker, who is in charge, cannot be present afternoons, and Mrs. Diong has shown herself able to manage the school even when Miss Walker is away on evangelistic trips for five or six weeks at a time."

In the Second Generation

Miss Martha Wiley joined the Foochow Mission in 1900. Her latest report of the Woman's Bible School under her care is full of encouragement to those who are looking only at the hard problems and difficult conditions of today. Miss Wiley says:—

"Far back in the days of Miss Woodhull a field woman came to the Woman's School, bringing her little daughter with her. The mother learned practically nothing, and, a year or two after leaving the school, died. The little girl graduated from Ponasang School, and is now the much beloved teacher in this Woman's School.

"About this time a woman from Sharp Peak came to the Woman's School, bringing a little daughter who had refused to be left at home. Today this daughter is the most efficient of the young women teachers of Ponasang Middle School, an accomplished music teacher, and a woman of rare Christian character. When our children are noisy and restless, I comfort myself by thinking that when my day has passed, some of these children may be the strong dependence of some other woman in the work. Our fifteen or twenty, as the case may be, have some very promising children among them. The older ones attend the Manchu church day school, and the little tots attend kindergarten at the same church. So we are glad for every little child that comes with its mother."

TURKEY

Suffering in Smyrna

Mr. Dana K. Getchell, writing from Smyrna in mid-December, 1921, says:—

"One of the big jobs that has been handed me is to head up a committee to help care for the poor Cilician refugees which have been coming up the coast by the thousands during the past few weeks. The Greek Government is not giving wholesale permission for the refugees to land here, and so our committee began its work very cautiously, trying to get refugees off from the steamers, when we knew that parents or near relatives were living here in Smyrna and longing to get into touch with their dear ones and to keep them here instead of having them sent they knew not where.

"So, as a venture, I told two girls here at the school I would take the

THROUGH THE WEST GATE

Looking through an open gate of the International College campus, Smyrna, 1921. MacLachlan Hall in front, auditorium to right, gymnasium to left

names of their parents, brothers, and sisters to the Government, and see what could be done. The girls were from two separate families, one a Greek, the other an Armenian. I asked the girls to come to the Government Building with me, and I left them waiting in the hall while I went in to do business. It took some two hours to put the job through, but when I returned to the girls with the papers in my pocket, giving full permission for the relatives to land, it seems to me I never saw two girls more beside themselves with joy!

"Since then my committee has been able to land more than two thousand, who are for the most part with relatives and friends in the city. Now we are also getting permission from the Government for some who have gone on to Mytelene, Constantinople, or to other places to return to friends here.

"By special standing permission, members of the committee are now allowed to visit every steamer coming up from Cilicia and to distribute food as we can. But O, the suffering and the heartache of it all! One steamer came into the harbor, and the two thousand on board were crying for bread and water! For fourteen days this crowd had not eaten a hot meal, and for two days they had not eaten even bread or had a drink of water. One poor Armenian boy told me he was without either bread or water for three days. Not less than twenty thousand of these wretched people have passed this way; some have been landed at Mytelene; some have been sent to other islands in this region; while others have gone on to Constantinople. Thousands have been sent to Cyprus and to Piræus. What is to be the end? We need relief money as never before, and yet we learn that America is tired of hearing the cries of suffering Armenia!"

CEYLON

Social Events

Mr. Edward G. Nichols writes from Vaddukoddai as follows:—

"Christmas out here is a protracted feast. It started last Sunday, December 11, with the union choral

service, when all the Uduvil girls came over and showed our choir how to sing. The church was decked out as if for a wedding; streamers of colored paper hung across from column to column; huge cocoanut leaves stood out against the white pillars, an arch of them surrounded the memorial tablet to Dr. Poor (the first missionary to Batticotta); bunches of oleanders and smaller flowers were tacked up in various places, and vases of tall, waxlike cocoanut flowers stood up on the pulpit, and nearly hid Mr. Bicknell's face during the sermon. Altogether, it was not very reminiscent of Christmas, but it was gorgeous.

The Proprieties

"It was quite a feat to get sixty-odd girls over the seven miles from Uduvil and back without upsetting the proprieties. They came in about six bullock carts, one of which broke down on the way; but aside from that the trip each way took about two hours. The girls had to be smuggled directly into the church, where the boys could look at them from the opposite side; and as soon as the audience had left and the boys were all back in the compound, the girls were hastily packed off in the bandies again. The apparent standard of morality has to be very high out here, although the actual standard outside the Christian community may not be. A girl never speaks with any except her cousins, and with them only on rare occasions. They are not so badly off, though, for the tribes are so large that one always has a dozen or more cousins. And most of the marriages are still within the clans, so that a girl often gets acquainted with all her prospective husbands, even though she has nothing to say in the actual choice.

Inspecting Her Husband

"A funny instance occurred recently in a Christian home. A girl was to be married to a man from Colombo, whom she had never seen. She showed an unusual amount of independence by asking to be permitted to see her husband-to-be before the ceremony. More unusual, her request was granted just a day before the wedding! One view was enough to convince her that she did not like him, and she informed her father she would not have the Colombo man. The father agreed, but the man from Colombo had taken a vacation for the express purpose of coming up to Jaffna to get married. He could hardly be expected to return home and say he had been turned down; that would make him the laughing-stock of the community. So every one concerned got together and by scurrying around managed to find another girl who would answer the purpose just as well.

Caste in Church

"Another place where Eastern and Western ideas are getting somewhat scrambled up is in our church. The custom is for men to sit on one side and women on the other; but Mr. Bicknell is trying to start the custom of having men and their wives sit together.

"Now that I have struck the caste question, let me tell you what little I have learned about castes here in Jaffna. The Tamil people are rather loth to discuss the question usually, but two or three of our young instructors are up in arms, and have mixed things up a bit. For instance, in church it used to be the custom for the low-caste people to sit on the floor in back. The first advance was to provide low benches for them, then to get somewhat higher benches, and finally to allow them to sit on the back rows of the ordinary seats. Recently, several of our teachers have got the idea of breaking up the caste distinction in the back seats, so they have been sitting there themselves. It is a great piece of work, but it has one bad effect, in that it takes just so many from the front seats."

A Kufara Document

Translation of original MS. letter of Sidi Ben Ali es Senussi, founder of the Senussi Confraternity, to the people of Wajanga, a pagan tribe in the Sudan. Seen in Kufara. (See article on page 106 by Secretary Patton.)

In the name of God, the Compassionate, the Merciful, may God pray on our master Mohammed, his family and his companions, and may He give them peace!

It is from the chosen of his God, Mohammed ibn Ali ibn El Senussi El Khatabi El Hassani El Idrissi to the noble and learned and brilliant Sheikh Farag El Ginghawi and all the people of Wajanga, old and young, male and female, may God save them all and give them their wish of this world and the next! Amen.

Peace be upon you and the mercy of God, His blessings, His salutations, His forgiveness, and His approval.

Our intention and our wish is, first to inquire after you and all your affairs, may God guide them and make them conform with His Book and the tradition of His Prophet Mohammed.

Secondly, we wish to ask you in the name of Islam to obey God and His Prophet. He, praise be to Him, said in His dear Book, "Oh, ye, who are believers, obey God and obey the Prophet!" He also said, "He who obeys the Prophet has also obeyed God." He also said, "He who obeys God and His Prophet has won a great victory." He also said, "Those who obey God and the Prophet, they are with the prophets whom God has rewarded."

We wish to ask you to obey what God and His Prophet have ordered. making the five prayers, keeping the month of Ramadan, giving tithe, making the Haj to the sacred home of God and avoiding what God has forbidden, of telling lies, abusing people behind their backs, taking unlawfully other people's money, drinking wine, killing people unlawfully, giving false evidence, and other things which God has forbidden.

In following these you will gain everlasting good and endless profits which will never be taken from you.

Some men of your country had asked us to send with them some of our *ekhwan* (brothers) in order to remind them of God and teach them what God and his Prophet have ordained and guide them rightly. We decided to do this because it is our profession (mission) for which God has put us, *i.e.*, to remind the negligent, teach the ignorant, and guide him who has gone astray. . . .

In this way there will be coöperation for doing good and for piety, as God has ordained by saying, "Coöperate for doing good and for piety and do not coöperate for vice and assault." The Prophet said, "People of God, be brethren and help one another in religion."

As to rebellion and dispute, no good comes out of them and God has forbidden them in his dear Book by saying, "Do not dispute or you will fail and be dispersed; be patient, for God is with the patient."

Inshallah, if you obey our orders and accept our advice, then a few of our sons will come to you to teach your sons the Book of God, and your men the tradition and ways of His Prophet. You will then not fear any one and you will have much of God's bounty and mercy, Inshallah.

Give our salutation and this letter of ours to all who are round you, those who wish for the obedience of God and His Prophet and who wish to follow the Book and the Tradition.

May God, may He be praised, make you of those who guide and who have been guided and of those who point out what is good and who follow it!

May you remain in endless peace and health!

Dated the fourth day of Moharren, 1266.

Ap.D., "The Secret of Sahara: Kufara."

"The Why of It"

Those in Washington who have not lived in China would naturally want to know why it is that a nation with an army of 1,300,000 men has to call upon a coalition of nations to protect it against its neighbors. On the face of it, it would look as though a nation with such a huge military organization which could not do a little something for itself was not worth helping on a plane of equality. Such a conclusion would be unjust to China, and such a decision among the Powers would be anything but helpful.

But will the delegation (Chinese) in Washington explain why it is unjust? Certainly not; for this would entail the confession that the Peking Government controls no more than an infinitesimally small fraction of the army, or, rather, armies; and that the provincial officials who own and support the many armies in China but have decentralized the army and made it useless as a police force and still more useless as a defence force, are not amenable either to the Government or to the people whom they tax for the support of their soldiery.

Such a confession would make it clear that China's weakness in the face of aggression is not to be traced to the character of her people, but to the selfishness and ambition of her unscrupulous rulers, upon whom the people of China have not yet learned to put an effective check.

Rodney Gilbert in "North China Herald."

Fifteen Years for the Yale-in-China

Three American and three Chinese teachers, a total faculty of six, together with twenty-two students—this was the group that gathered at the opening of Yale-in-China on November 16, 1905.

Eighteen American and sixteen Chinese teachers, a total faculty membership of thirty-four, and a student body numbering 390—this was the group that met to celebrate the anniversary on November 16, 1921. And these figures are only a part of the story.

Fifteen years ago Yali occupied cramped buildings of cheap construction on a narrow street in the heart of the walled capital city of an interior province of China. Today it has a broad campus of nearly forty acres outside the city wall, with an abundance of sunshine and fresh air. A fair beginning has been made in the group of brick buildings that is to form the campus scheme.

Here in the heart of Hunan, once known as the closed province of China, there has sprung up an institution where the ideals of the West are being blended with the ideals of this old, old country.

Few Americans can adequately visualize what it has meant to develop here such an educational center as these scenes portrayed. The visitor to Shanghai, Peking, or Canton is not surprised that active institutions should flourish in such localities, but when he has traveled a thousand miles southward from Peking by rail or nine hundred miles westward from Shanghai by river to the capital of Hunan Province, once so anti-foreign, he is invariably startled to find in the very heart of China a replica of the American college.

Dr. Edward H. Hume in the "Yale Alumni Weekly," January 13, 1922.

An Appeal for East Africa

The general character of Rhodesia is that of an immense indwelling plateau from 3,000 to 5,000 feet in height. South of the Zambezi the bush dwindles to mere scrub, and then gives place to the open veldt. The aspect of the country is bare and featureless until the edge of the plateau is reached, when it breaks away and descends rapidly through the most fantastic rock scenery to Portuguese East Africa.

Over all this dried and dusty plain white men are scattered in search of

gold and a home. Here also come the natives from the north, lured by glowing rumors that have reached their villages and by glimpses they have had of the finery that gold can buy. Here black and white meet, and together constitute the problems of the "boys" on the mines. . . . What shape will the future take, out there where the boys, black and white, mingle together on the mines? It is a dubious question. It may be that the church will awake to her full responsibility and seek, with her Shepherd's care, her far-scattered and neglected sons. It may be that the slow discipline of the years will in time effect a cure, for life in a young colony, full as it is of zest and vigor, is in reality not only unnatural and morally unhealthy, inasmuch as it lacks the due proportions of the home, the frailty of age, and the innocence of childhood, to soften the passion of the strong. But how ardently did one wish that all that splendid strength and daring which has responded to the dream of empire were consecrated to a diviner vision and poured out with the same lavishness for the Redeemer's Kingdom!

J. H. Morrison, M.A., in "Streams in the Desert."

The Democracy of Christ for India

Once in a while we go among non-Christians and invite them to embrace our religion; and is it any wonder that they see no reason why they should renounce their national and traditional religion to embrace a religion which they regard as alien? But the moment we establish a point of contact with them and demonstrate to them that Jesus and his way of life will raise them socially and spiritually, they are sure to listen to our message.

In the political field the Church in India has a special opportunity. India is astir with a new spirit of nationalism and a desire for democratic institutions. Here is the chance for us who are followers of the Great Democrat, the originator of the great leveling, emancipating movement in the world, to infuse into society his ideals of democracy. The Church can emphasize the truth that democracy consists in the realization of a sense of brotherhood and is inconsistent with such institutions as caste, and that it demands service on the part of its leaders. As to nationalism in India, with its various races split up into a multitude of castes and creeds, a powerful unifying influence is needed for the formation of a nation. It is for us to demonstrate that in the religion of Jesus Christ alone is the needed power to unify the various sections of society into an Indian nation.

J. V. Chelliah, Esq., M.A., Vice-President of the South India United Church, in "The United Church Herald," January, 1922.

THE BOOKSHELF

Turkey — A World Problem of Today. By Talcott Williams. New York: Doubleday, Page & Company. Pp. 336. Price, $2.00.

When the Turkish, missionary-born Talcott Williams, the journalist, author, and student of history, writes a book upon Turkey, no one interested in the Turk, Arab, or Armenian can afford to pass it by. The general theme followed in this volume was the subject of a course of six lectures in the Lowell Institute in Boston in 1920. These lectures attracted much attention. Dr. Williams is the best informed student of Turkish history known in this country or in any other.

In this book, the author deals, not only with the outstanding historical background of the country and people, but he connects the past with the problems of today. Each of the twenty-eight chapters is to a large degree an independent discussion of a

distinct topic. There has been no mechanical coercion to make the chapters of equal length or to follow in logical sequence. Each subject is followed to a conclusion and is a complete masterpiece in itself. Some of these chapters treat of: The Disposal of Turkey; Disunion; Race Divisions; Relation to Other Countries; The Good and Bad in Islam; The Harem; The Sultans; Where the Turk Went Wrong; Literature and Journalism; Massacres; Armenia; Kurds; Arabs; Why Turkey Did Not Improve; Fruits of Bad Rule; The Present Situation.

This enumeration gives a faint idea of the scope of the book, but nothing of the brilliancy and thoroughness of treatment. With outstanding frequency the author calls attention to the opportunity for an unprecedented service to the people of that country, as well as to the entire world, which the United States let pass. He contends that this country should not have attempted to throw off a responsibility laid upon her by location, by history, by missionary enterprises, and by the culmination of events of the last half century. We need to read this book and get right upon the startling Near East questions of today. J. L. B.

John Mackenzie. By W. Douglas Mackenzie, D.D., LL.D., President, Hartford Theological Seminary. Published by London Missionary Society. For sale in America by George H. Doran Co., New York. Pp. 48. Price, $ .60 net.

A brief revision of a larger volume published in 1902, but now out of print. This is a timely portrayal of one whose missionary ideals went beyond the salvation of individual souls. Living close to the people, John Mackenzie solved great race problems which his associates failed to understand. He threw himself into the solution of these problems, though it took him far from the ordinary path of missionary policy.

With the untiring devotion of a missionary, he spent many years in working out the practical problems of pioneer service among the black peoples of South Africa. With the far-seeing vision of a patriot, he devoted other years to the establishment of British as over against any other European control over these same black folk; and influenced Joseph Chamberlain, Alfred Milner, and Cecil Rhodes in their policies. E. W. R.

Mexico and the Caribbean. Published by G. E. Stechert & Co.

This is a collection of addresses given at Clark University in 1920 by prominent men on the fundamental factors and conditions in Mexico, the specific problems of that country, the new government, and American policy; also upon conditions in the Caribbean and the policy of the United States with reference to the nations of the Caribbean.

The introduction is by Prof. George H. Blakeslee, widely known as the promoter and organizer of these conferences that have brought so much distinction to Clark University.

Patteson of the Isles. By Mary H. Debenham. Oxford University Press. Pp. 159. Price, $1.80 net.

A boy's story of one of the heroes of missionary history. It is always helpful to study the character and life of Bishop Patteson as he worked among the people of the South Sea Islands.

WORLD BRIEFS

Dr. Guy R. Benton, formerly president of the University of Vermont, has accepted an invitation to serve for ten years as president of the University of the Philippines, at Manila. Dr. Benton is already at work, having acted as president of the institution for the past year.

The temperance movement in India has made great strides during the year. The making of excise a transferred subject, and the concentration of Mr. Gandhi's propaganda against drink as part of his self-purificatory movement, has had the effect of bringing temperance and prohibition

prominently before the people in every province.

A bronze statue erected in honor of Oishi Kuranosuke, the leader of the famous Forty-Seven Ronin, has been unveiled at the temple at Sengakuji, Japan. It stands thirty-one feet high.

An old Chinese well in the Lintsing compound in North China was recently found to contain a good deal of old pewter. This was sold for $300, and the money has gone toward the erection of a house for a Christian training class for men.

The Peking American School is endeavoring to raise $100,000. On the new building of the school is to be spent $75,000. The necessary equipment will require $15,000. The remaining $10,000 is for land. The Rockefeller Foundation has promised $40,000 to the fund, contingent upon the remaining $60,000 being raised from other sources.

The Passion Play Committee of Oberammergau absolutely refuses the proposals by American moving picture concerns to film the 1922 production. The production of the play every ten years is in fulfillment of a vow made in the seventeenth century, to express gratitude by the village for a special blessing received. The committee says it will not "play the Judas to our tradition, despite our poverty."

Baron Kirkichi Ishimoto, a leading student of the Labor Movement in Japan, is our authority for the statement that the question of the recognition of organized labor is still a "difficult question." It was thought that a bill for such recognition would be considered in the last session of the Diet, but thus far little progress is to be reported. Meanwhile labor continues to organize and to express itself in no uncertain tones.

The centennial of its mission work in Syria, which is reached this year, will be celebrated by the Presbyterian Board of Foreign Missions by raising a fund of $250,000 for rebuilding the Beirut Press. This institution is the center of the translation, printing, and distribution of the Bible through Syria, Palestine, Mesopotamia, Persia, India, Africa, the Balkans, and elsewhere. It has issued 1,355,795,000 pages in Arabic, Kurdish, and other dialects.

The effort which has been in progress for the past four or five years to effect a union between the Presbyterian Church in the U. S. A., the United Presbyterian Church, the Presbyterian Church in the U. S. (Southern), and the Council of Reformed Churches is at an end for the present. Committees from these bodies met in December and decided that the time was not ripe for the adoption of a new union constitution, but recommended that "the churches continue to coöperate under the plan of the Council of Reformed Churches."

Rev. Peter T. Rowe, Episcopal Bishop of Alaska, is speaking in various localities in the Middle States in the interests of the Alaska Indians. He began his work in the Far North before the great gold stampede, and on his first trip camped on the site of Dawson City, where there was then not an inhabitant. He reports that there are now many Episcopal churches in villages along the North Coast of Alaska, and services are held in many places where an organized church is not yet in being. "You can't see an Eskimo village from a little distance, and it is an odd thing on a Sunday morning at church time to see them all come out of the snow," said Bishop Rowe, in describing their faithful attendance at worship.

A general meeting of Japanese Buddhists was held in Tokyo, December 15, for the purpose of making known their attitude toward the Washington Conference. A resolution was adopted giving enthusiastic support to the aims of the Conference, "whose object is to insure the permanent peace of the world." A resolution was adopted expressing the desire for the removal of racial discrimination and inequality in national defences, which, in the opinion of the Buddhists, constitute disturbing factors of the future peace of the world.

The *Mainichi*, of Japan, says that the Kawasaki Shipbuilding Yard, of Kobe, declares that it will not dismiss a single worker for a year at least. It is said that the management of the Yard is not pessimistic regarding the effect of the disarmament agreement at Washington on the operations of the Yard. It thinks that the settlement of the political situation in China as the result of the Washington Conference would be followed by a flow of orders from that country for locomotives. It is also expected that the Hyogo factory of the Yard can expand its scope of operations for the manufacture of automobiles and aëroplanes profitably.

The *Japan Advertiser* for January 6 contains the following translation of portions of the declaration and resolution adopted by the Federation of Labor Unions of Japan since the opening of the Washington Conference:—

"Since armaments are products of capitalistic imperialism, the laboring classes hold to the ideal that the armaments be abolished altogether. Accordingly we are

quite prepared to bear the effect of a financial depression which may be caused by a limitation of armaments. We must give this warning, however: The governing classes, who have controlled industry and appropriated all the profits to themselves, are now trying to shift the losses from the financial depression and its consequent blows to the laborers as much as possible, in order that the damages to their own interests may be cut to a minimum. We must resolutely combat that characteristic attitude of tyranny on the part of capital. We must be ready, if necessary, to fight for proper self-protection."

The government of the Armenian Republic, formerly part of the Russian Empire, has cabled the Near East Relief a full official statement of its requirements in seed grain if another famine in that area next winter is to be obviated by a sufficient planting of breadstuffs this spring. A frank statement of the acreage available for planting and of what the Armenians themselves have done to secure and plant seed grain, accompanies the appeal of the Armenian Government that a portion of $20,000,000 worth of supplies allotted to the American Relief Administration be used to meet present and future famine conditions in Russia south of the Caucasus Mountains.

The government's estimate of the entire acreage of farm land in Armenia is 900,000 acres, of which 650,000 acres are reported available for tilling purposes. Of this amount, the government figures show 260,000 acres already sown and seed on hand for about 35 per cent of the remainder.

Cultivation of the entire available acreage, based upon an estimated yield of five pounds of grain to one of seed, will provide a pound of grain a day for each of Armenia's estimated population of 1,400,000 persons.

An extraordinary general meeting of the Japan Government Factory Workers' Union was resumed on December 12 at Osaka. The subjects of discussion were:—

1. The relief of the workers whom the disarmament agreement throws out of employment.
2. The enforcement of a labor insurance system.
3. The encouragement of productive industries.
4. The launching of new road-making and other engineering work.
5. The increase of the government subsidy for national education.
6. The adoption of the eight-hour day.
7. The introduction of a minimum wage system.
8. The enforcement of the factory committee system.
9. The organization of a publicity campaign to arouse public opinion in favor of the labor cause.
10. The paying of a round of visits to the government authorities and the headquarters of the political parties with the resolutions of the meeting.

After a heated debate on No. 1, it was decided that a sum at least equivalent to two years' wages should be paid to each worker who might be dismissed in consequence of disarmament agreement; all the other items, up to and including No. 6, were unanimously approved. The 7th was much discussed, on the ground that the minimum wage suggested was too small. Three other subjects were referred to special committees.

THE CHRONICLE

Arrivals on the Field

November 26, 1921. In Bombay, India, Rev. and Mrs. Lorin S. Gates, Miss Anna L. Millard, and Miss Ella C. Hoxie, rejoining the Marathi Mission.

November 30, 1921. In Foochow, China, Dr. and Mrs. Hardman N. Kinnear, returning to the mission.

December —, 1921. In Madura, Miss Harriet M. Wyman, joining the Madura Mission; Mr. and Mrs. Edgar M. Flint, Mr. and Mrs. James H. Lawson, Rev. and Mrs. Edward P. Holton, and Miss Mary T. Noyes, returning to the Madura Mission.

December 20, 1921. In Madura, India, Rev. and Mrs. David S. Herrick, returning to Bangalore, Madura Mission.

December 31, 1921. In Tellippallai, Ceylon, Mr. and Mrs. William E. Hitchcock, returning to the Ceylon Mission.

December —, 1921. In Cagayan, P. I., Dr. and Mrs. Floyd O. Smith, joining the Philippine Mission.

January —, 1922. In Tientsin, China, Miss Elizabeth A. Eckert, joining the North China Mission.

January 2. In Dindigul, India, Rev. and Mrs. Willis P. Elwood, returning to the Madura Mission.

January 14. In Hermosillo, Mexico, Mr. Louis B. Fritts, returning to the Mexico Mission, after leave of absence in the United States.

ARRIVALS IN THIS COUNTRY

January 9. In San Francisco, Cal., Dr. and Mrs. Lucius W. Case, of Davao, returning from the Philippine Mission.

January 24. In New York, Miss Nellie A. Cole, of Trebizond, Turkey, on leave of absence in the United States.

January 31. In New York, Pres. Alexander MacLachlan, of International College, Smyrna, Turkey, on leave of absence to the United States.

February 12. In New York, Miss Minnie E. Carter, of Inanda Seminary, Natal, South Africa Mission.

BIRTHS

November 18, 1921. In Ifafa, to Rev. and Mrs. Arthur F. Christofersen, of the Zulu Branch, South Africa Mission, a daughter, Mabel Alice.

DEATHS

February 2. In Sivas, Turkey, of typhus, Miss Annie T. Allen, of the Western Turkey Mission. (See Editorial.)

RICHARD CLEAVELAND HASTINGS. On January 18, 1922, Richard C. Hastings, as a result of a cerebral hemorrhage, passed to his eternal rest. He was born in Jaffna, Ceylon, of missionary parents, in 1854. On his way to America, in the days of sailing vessels, he, at the Cape, heard of the death of President Lincoln. After completing his studies, he was ordained to the ministry, and returned to Ceylon in 1878, under appointment to Jaffna College. After his marriage, in 1885, he was given work in one of the outstations, where he labored faithfully for fourteen years, when he became principal of Jaffna College. Coming to America, on furlough, in 1904, he, for family reasons, was not able to return to Ceylon. Subsequently, he accepted an appointment under the A. M. A. as President of Straight University in New Orleans, later was in charge of a school in Thorsby, Ala., for two years. His later years were spent quietly in rural life in New Windsor, Md.

He was a man of orderly habits, had a logical mind, and was possessed of a winning personality. He was very successful in district missionary work, where his carefully planned tours won him many friends. As Mission Secretary, and again as Mission Treasurer, his letters and accounts were models of neatness and accuracy.

But his most marked characteristic was his friendliness and unfailing courtesy. His sympathy attracted all who were in any trouble, and he invariably gave comfort and strength. His home was a veritable haven of rest, and many have had occasion to say, "He ofttimes refreshed me." This friendly spirit made him a power in securing coöperation in Christian work by members of different denominations.

As President of Jaffna College, his strict integrity and impartiality made him a good disciplinarian, while his approachableness and ready sympathy endeared him to his students. Throughout his whole life his intense devotion to Jesus Christ made him a very great influence, and it was a source of unfailing regret that the later years of his life were not spent with his many friends among the Tamil people.

* * *

A stately document accompanying a highly enameled and decorated jewel was received by Secretary Barton soon after his recent return from Asia. The document read as follows:—

CONSTANTINE
KING OF THE HELLENES

We bestow upon Dr. James L. Barton, Chairman of the Near East Relief, the Golden Cross of the Knights of Our Order of the Redeemer, in witness whereof We present him with this diploma signed by Us and countersigned by Our Minister for Foreign Affairs.

Done in Cordelio on this twenty-sixth day of the month of June in the year of our Redeemer, one thousand nine hundred twenty-one.

CONSTANTINE XII.

G. P. Baltadjis,
Minister for Foreign Affairs.

THE GREAT SEAL
OF
CONSTANTINE, KING OF
THE HELLENES

* * *

The Jubilee of Jaffna College, Ceylon, and the centenary of the Batticotta Seminary, the predecessor of the college, will be held in the middle of 1922.

* * *

The Green Hospital, Manepay, Ceylon, has been strengthened by the addition of Dr. Chacko, M.B., M.M.F., a Syrian Christian from Travancore.

* * *

Dr. Lester H. Beals, of Wai, India, in our Marathi Mission since 1902, has been

decorated by the Indian Government with the Kaiser-i-Hind gold medal, in recognition of devoted and valuable services.

* * *

The removal of the Bithynia High School from Bardizag to Constantinople has justified itself. One of the most important contributions our mission can make to the Near East is in providing opportunities for the different races to meet together and understand each other. The accommodations are already taxed to the limit. There are ninety-six regularly enrolled students, and applicants still present themselves.

* * *

According to an arrangement between the American Board and the Methodist Episcopal Board of Foreign Missions, the missionary work carried on hitherto by the American Board, with its center at Monastir, Serbia, has been turned over to the care of Rev. Samuel Irwin, representing the American Board. This transaction was completed during the first week of December, 1921. It took full effect January 1, 1922.

Our Workers in Turkey

At the request of several people we print herewith a list of members of the Turkey Missions who are now on the field, stating their locations and form of work.

Western Turkey

Barker, Annie. Constantinople. Educational.
Beach, Joseph, and wife. Talas. Relief.
Birge, Kingsley, and wife. Smyrna. Educational.
Caldwell, Samuel, and wife. Smyrna. Educational.
Catlin, Ellen. Constantinople. Educational.
Clark, Dr. Charles E. Sivas. Medical.
Compton, Carl, and wife. Marsovan. Relief.
Crawford, Mrs. Olive. Trebizond. Evangelistic.
Dewey, Dr. Albert. Constantinople. Medical relief.
Elmer, Theodore A., and wife. Marsovan. Relief (Caucasus).
Fowle, Luther, and wife. Constantinople. Treasury.
Getchell, Dana, and wife. Marsovan. Evangelistic (Smyrna).
Goodsell, Fred F., and wife. Constantinople. Evangelistic.
Greene, Olive. Smyrna. Educational.
Greene, Dr. Phillips, and wife. Constantinople. Language study.
Harlow, S. Ralph, and wife. Smyrna. Evangelistic.
Holt, Sophie S. Ismidt. Relief.
Jillson, Jeannie L. Brousa. Educational.
Lawrence, Caleb, and wife. Smyrna. Educational.
Jones, Anna B. Constantinople. Educational.
Kingsbury, John, and wife. Ismidt. Relief.
Kinney, Mary E. Scutari. Educational.
Loughridge, Stella N. Talas. Educational.
MacCallum, Frederic, and wife. Constantinople. Publication.
MacLachlan, Alex., and wife. Smyrna. Educational.
Marden, Mrs. Etta. Smyrna. Educational.
Marden, Dr. Jesse, and wife. Marsovan. Medical (Constantinople).
Markham, R. F., and wife. Constantinople. Educational.
McCallum, Emily B. Smyrna. Educational.
McNaughton, J. P., and wife. Constantinople. Educational.
Mills, Minnie B. Smyrna. Educational.
Morley, Bertha B. Marsovan. Educational (Smyrna).
Orvis, Susan W. Talas. Educational.
Parsons, Edith F. Brousa. Educational.
Partridge, Ernest C. Sivas. Evangelistic (Trebizond).
Peet, William W. Constantinople. Treasury.
Phelps, Theda. Sivas. Medical.
Pinneo, Annie E. Smyrna. Educational.
Reed, Cass A., and wife. Smyrna. Educational.
Rice, Nina E. Sivas. Educational.
Richmond, Clara C. Talas. Educational.
Riggs, Charles T., and wife. Constantinople. Evangelistic.
Riggs, Theodore, and wife. Marsovan. Business agent (Salonica).
Sewny, Mrs. Lillian. Talas. Medical.
Snell, Sara. Smyrna. Evangelistic.
Ward, Mary I. Marsovan. Educational (Beirut).
Willard, Charlotte E. Marsovan. Educational.

Central Turkey

Ainslie, Kate E. Marash. Educational.
Brauer, Lillian C. Adana. Evangelistic.
Chambers, William N., and wife. Adana. Evangelistic.
Clark, Louise. Aintab. Medical.
Cold, Edith. Marash. Educational.
Foreman, Lucile. Aintab. Educational (Aleppo).
Gordon, Annie F. Marash. Educational (Smyrna).
Haas, Dr. Cyril. Adana. Medical.
Hamilton, Dr. Caroline. Aintab. Medical.
Hotson, Hazel. Adana. Medical.
Iseley, Merrill, and wife. Aintab. Evangelistic.
Lyman, James. Marash. Evangelistic.
Martin, J. C., and wife. Aintab. Evangelistic (Alexandretta).
Martin, Jessie. Adana. Educational.
Nilson, Paul, and wife. Tarsus. Educational.
Nolan, Myrtle. Adana. Educational.
Norton, Harriet C. Aintab. Educational.
Reckman, Elsa. Marash. Educational.
Rehder, Pauline. Marash. Educational.
Shepard, Dr. Lorrin, and wife. Aintab. Medical.
Towner, C. Grace. Adana. Educational.
Trowbridge, Eliz. M. Aintab. Evangelistic.
Webb, Elizabeth S. Adana. Relief (Alexandretta).
Webb, Mary G. Adana. Educational.
Woolworth, William. Marash. Evangelistic.

Eastern Turkey

Harley, Isabelle. Harpoot. Educational.
Maynard, Harrison. Bitlis. Evangelistic (Erivan).
Maynard, Mrs. Harrison. Bitlis (Constantinople).
McLaren, Grisell. Van. Relief (Constantinople).
Parmelee, Dr. Ruth. Harpoot. Medical.
Riggs, Henry H., and wife. Harpoot. Evangelistic (Constantinople).
Riggs, Mary. Harpoot. Educational (Constantinople).
Shane, Myrtle O. Bitlis. Educational (Erivan).
Silliman, Caroline. Van. Relief (Caucasus).
Stapleton, Robert. Erzroom. Relief (Trebizond).
Ussher, Dr. Clarence D. Van. Relief (Caucasus).
Ward, Dr. Mark H. Harpoot. Medical.
Yarrow, Ernest, and wife. Van. Relief (Caucasus).

FOREWORD

THE LIVINGSTONE LETTERS

WE present in this April number the first of a series of letters —heretofore unpublished—from David Livingstone to his brother Charles. How these came into our possession is told by Dr. Patton on another page. They are surprisingly up-to-date in several respects and are charged with African "atmosphere."

The Board will probably publish but a few of these letters, preferring to give the majority of them to the general public through some magazine of standing. Those that we print will throw light especially upon the fields in Africa where the Board's missions are located, and upon the problems which the Church of Christ still faces in spite of the years of British and American missionary work that have intervened since Livingstone "greatly loved, greatly lived, and died right mightily."

MESSAGES FROM INDIA

MOST of the space in this issue is devoted to phases of thought and life in India. We do not pretend to cover the questions that loom so large these days, yet we touch upon some of them. No monthly dares today to pretend to be abreast of the times on a field like India.

If our readers wish to familiarize themselves with the Board's work in India, we would advise their sending for the new sketch on India prepared by Mr. Vaughan of the Madura Mission. This can be secured through Mr. Hosmer of this office or through the District Secretaries.

A LENTEN NUMBER

NEEDLESS to say, the controlling theme of this Lenten number is the Saviour's wonderful love for the world.

A Lenten Thought

THE RIDDLE

"There is a plant that grows in the soil of Pain —
Guess ye its name? — that drinketh tears for rain,
And climbs most swiftly skyward when the rays
Of Separation's sun all fiercely blaze.

"There is a potion — can ye name it true? —
At taste whereof dead men gain life anew,
Dumb lips break forth in music past compare,
And blind eyes ope on visions heavenly fair.

"There is a spell so strange — guess yet again —
It shows men frenzied, though in heart most sane;
Its mystic wisdom leaves nor 'thou' nor 'I,'
And he who plumbs its secret scales the sky.

"Guess me my riddle: what is this so fair
That, where it blossoms, God is always there?"

From the Marathi poems of the late N. V. Tilak.
Translated by Rev. J. C. Winslow, Ahmednagar.

THE ANSWER

The very God! think, Abib; dost thou think?
So, the All-Great were the All-Loving too —
So, through the thunder comes a human voice
Saying, "O heart I made, a heart beats here!
Face, my hands fashioned, see it in myself:
Thou hast no power nor mayst conceive of mine:

But love I gave thee, with myself to love,
And thou must love me who have died for thee!"

From Browning's "An Epistle."